

BY N. P. DARLING.

and she and maple sirup, and she was all alone, when suddenly the doorbell rang.

As doorbells generally do ring suddenly, she was surprised in the least, but her heart beat so fast, that she was not surprised that it might be Job.

She knew that he was on the way home, and he might drop in any moment.

She rose quickly from her chair (if she had been sitting there two months, I guess her legs would rather stiffen than hurt) to the door.

"Way, good morning, Miss Crixy. Walk right in."

And so Miss Crixy did walk right in, and Sarah handed her a chair, and asked her to be seated.

You never knew the Crixys? No, I thought not. There were fourteen in the family, all of this maid, the youngest, Althea, being thirty-five.

Miss Althea. She was a tall, dark-complexioned woman, with small black eyes, and a small thin nose, and a pair of thin puckered lips; and she was never known to carry good news into a house, and therefore she never went into a house, rather than to hurry to the door.

"I went down to Boston yesterday," said she, her small black eyes twinkling with delight.

"Ah, indeed?"

"Yes, I went down to do some shopping. But whom do you want to recognize me to?"

"I don't know, I'm sure," said Sarah.

"I believe so," returned Miss Crixy.

"A gentleman or a lady?"

"A gentleman, or, at least, I suppose he calls himself one, though I have my opinions about that."

"It wasn't Mr. Fobbs?"

"O, no. It was a man that left town two months ago. I understand he was going West to make money. I'm under the impression he was to marry a certain young lady of his town when he returned."

"You don't mean Job?" cried Sarah, opening to the widest extent her beautiful hazel eyes.

"I don't mean anybody else," said Miss Crixy.

"Then he'll be home to-day."

"I don't know about that. He didn't speak to me, didn't he recognize me in Boston, though I believe he does know my name when he is in Bazon. Perhaps he thought I didn't know him."

"Why, how you talk, Miss Crixy! Job isn't a big brood, and I am sure if he had seen you—"

"Seen me? Why, I spoke to him, and he looked me right in the face, and then he blushed and turned away without saying a word. But the creature that was with him looked at me so long enough, and I heard her ask him who I was."

"You don't mean to say that there was a woman with him?" cried Sarah, turning very red and then very pale.

"Yes, and she wasn't a bit too respectable either," calculate," said Miss Crixy.

"O Miss Crixy, you must have been mistaken. It could not have been Job, I am sure. And with a woman, too! O, Job wouldn't do any such thing."

"You don't want to want to believe me, you needn't. I am sure it's nothing to me what Job Gunther does, or where he goes, or what company he keeps. I heard that you and Job were engaged, and I thought it would be only a kindness to let you know just what kind of a person he is. I feel, even if he was there, on your guard, and now that I've done my duty, I guess I'll go; and if you'd rather believe Job than me, you can, but you'll find him out sooner or later, take my word for that," and Miss Crixy got up and waited for the door to be shut.

"It was only sure that it was Job," said Sarah.

"O, I don't suppose to say," cried Miss Crixy, sarcastically. "I won't believe my own eyes, probably it was some other man, or perhaps I didn't see him at all, or he might have known that it couldn't have been Job, any way. Good morning, Miss McKenzie," and Miss Crixy flounced out of the house, and went away in high dudgeon.

At that moment the disappointed Sarah burst into tears, and she cried for fifteen minutes, and then she began to dry her tears and commenced thinking. She had always had the most unlimited faith in Job, and she couldn't bring herself to believe at first but that Miss Crixy had been right, even if she was there; and she soon somebody, and that somebody must have looked like Job, but that it was Job she would not believe. At least she said she wouldn't. She said so several times, and the more she said so, the more she did not believe.

She had no inclination to think that Miss Sarah McKenzie was not naturally of a jealous disposition. Like the General Othello of Venice, she was "one not jealous, but, being wrought, suspicious of her trustful husband." She was most thoroughly perceptive, and the only way so free herself from her extremity was to go in search of Job.

But where should she go? If she went to Boston, she felt that it was very doubtful about whether she would find him there; and he might, return to Bazon in her absence, and—but never mind, she resolved to go.

She arrived in the city about noon, and immediately commenced her search. I don't know whether she went to work, or whether she approved place or no. Perhaps she didn't have any plan at all. I only know that she walked up and down all the principal streets first, and then she went into some of the more respectable ones, and she glanced hastily at every man that came past, and she never saw one who spent the afternoon, and still she saw nothing of Job.

It was just about six o'clock when Sarah reached the corner of Y—street. She didn't particularly like Y—street. She was not so courageous, and she began to blame herself for suspecting Job. I think she was almost tempted to call Miss Crixy hard names, and she wished she had never left Bazon on such a fool's errand, and she determined to return home at once.

"I'll go up this street, as I've got plenty of time, and when I'll get right to the depot," she said.

It was a very quiet street, as Sarah observed, and the people who lived on it were, to all outward appearance, very respectable folk. Men with some money, but no nabobs, who lived comfortably, but made no show in the world.

Sarah walked along slowly, glanced carelessly at the men, but being or woman, and she had nearly reached the upper end of the street when—

"Gunter! J. Gunther!" she exclaimed, rubbing her eyes.

It was, as she was, staring at her from the doorplate of the house just before her.

At this moment a little girl came to the door, crying, "papa! papa!" and the girl was—oh, there was no use in denying it—the very picture of Job! And, as if to make assurance doubly sure, she was being or woman, and she ran up the steps, caught the child in his arms and kissed her, and that man was—oh, heavens! it was, it was, she was sure it was Job Gunther!

It was the most beautiful reader (if you are of the feminine gender), I should like to ask you, in confidence, how would you feel now, just as you have got everything ready for the wedding, just as you are about to take your dear Frederick to the altar, and you are told that the man you feel to find that the beloved one was a married man, and the father of a family?

I want you to ask yourself this question, because in no other way can you realize the feelings of Miss Sarah McKenzie when she made this very important and startling discovery mentioned above.

Miss McKenzie was of a very nervous temperament. I don't know whether I have mentioned this before or not. She was very nervous, and I'm sure that's nothing very bad. She was the most agreeable woman I ever met, without any exception, for a single evening; and she was pretty, and—she would fly, and she was right up the steps, through the hall, and into the sitting-room.

O, must it be still? I believe I will, but my pen fairly blanches while I write.

There was in the arms of the most beautiful woman, Miss Sarah McKenzie, ever known, and she was kissing him, and she was kissing her, while the three very interesting children were gathered around them, screaming at the top of their little voices, "Papa, papa!"

It was really too bad to spoil such a loving picture, and so she blushed and she was full of such pictures; but Sarah never did care much about high art, and she was feeling ex-

About Love's Young Affections.  
 Troubles never come singly. Our Mormon fellow citizens are coming to a realizing sense of this fact, and don't like it. Congress is after them with its acts. The Executive is after them with his orders. They are after them with their own decisions. Saints fall from grace and establish a rival church of their own. Commercial brethren take ungodly profits from the sons of Zion, and screw the last cent out of Saint's pockets. The poor people are being made miserable and Gentile. And now, to put the finishing touch to the list, the young Saints of male and female gender have taken to indulging in moonlight wanderings and whispered soft nothings and love-making prophecies and such horrible things as have moved to extreme wrath the noted Elder Orson Pratt—a Saint now so well stricken in years, hence opposed to moonlight rambles, though fear of rheumatic twinges, and whose falling before readers soft whimpers, and whose "I love thee" and "thou art mine" questions. The sternly virtuous elder begged the attention of his hearers at the recent semi-annual gathering whilst he delivered this homily on the ethics of courtship:  
 "It is becoming dishonourable in the world for a young man to marry a young lady without the consent of her parents. A young man who would do this is guilty of robbery of the meanest description. No young man has any right to marry a young woman without first consulting her parents, and no language could portray his contempt for a person who would take any other course. It is true, as we said here yesterday, that our young men and young women are a most virtuous, virtuous, and chaste people. They have obtained some somewhat of young people staying out of evenings in by-places, courting, and probably keeping up that courtship for years, is highly reprehensible. Those who oppose the true and virtuous course of matrimony, are really, but shut themselves out from a prospect of having wives and children in eternity."  
 The Cleveland Herald makes this extract from the Mormon elder the text of an historical article on the subject of courtship.  
 Elder Pratt holds that the affections of the young people are matters of secondary consequence, and that matrimony, though it may to a certain extent be allowed an affair of the heart, is, in all matters, a matter of the head, and of the church. As the church, in Mormon view, is really the State, Elder Pratt holds, in effect, with Plato, that in choosing a wife every man ought to consider the interests of the State rather than his own pleasure. The blood of young men and young women of Israel or Gentile will scarcely run in that channel.  
 There were people who actually carried that principle into action, though it must be confessed it was a long time ago. The ancient Assyrians and Babylonians, for instance, as assembled all the marriages of young girls of the same nations, and then the oldest man of one after another, the auctioneer first knocking down the most beautiful to the highest bidder, and then the next good looking in order, until the saleable lots were all disposed of. That done, the bachelors of the same nation were selected, and when the girls were positively favored, with a bonus from the fund raised by the sale of their prettier sisters. According to travelers in China in the seventeenth century, the communities on the Chinese Tartary border were so constituted that the young men of unmarried persons of the proper age were compelled to choose between matrimony or retirement from the active world. Those willing to marry were divided by the officials into three classes of each sex, the men being graded according to their wealth, and the women according to beauty. The richest thus got the prettiest, but had to pay for their good fortune, the money going to the poor and homely, in proportion to the class to which they belonged. When all had been disposed of the young men and maidens were set off in pairs like the animals given out to Noah's ark.  
 The practice of the early Moravians was to make the choice of a wife an affair of the church, but the elements of chance was introduced. The young brother desirous of a helpmate presented his case to the community. At a proper hour the young women were brought forward, and were put in a hat and shaken up, the number drawn being the bride, no matter what her age, temper and personal charas or other wise.  
 The natives of Noolghy, in India, make the choice of a wife a pure matter of chance. When a lot of likely young men were in a marriageable mood, they assembled an equal number of maidens and cooped them in a hut in the centre of a large enclosure impervious to sight from the outside. The young men were stationed outside the enclosure, each thrust in a pole, and the young women issuing simultaneously from the hut, each grasped the pole nearest her. The couple united by the stick became man and wife.  
 In many of the African and Asiatic countries the custom of buying a wife is still in vogue, the peculiar feature in some of them being that the husband "buys a pig in a poke," receiving the wife as she is brought to him, without any trial at the wedding day. In some parts of the East the arrangements are made by a female broker who examines the girl in the bath, reports to the intended buyer, and arranges the price of a commission. Among the "heathen nations" the custom of the girl and maid inspection is omitted. In Arabia the bridegroom arranges matters with the 'old man' without the girl's knowledge, and all preliminaries being settled, the bridegroom kidnaps the girl, and carries her off, and then the beating, kicking and scratching her husband.  
 The Australian black did his courtship in a similar and cheaper fashion. He omitted the formality of consulting the 'old man' and only knocked the bride's mistress with a club and carried her off to his father's hut, and then he agreed to the marriage, he shared the feast and all went merrily as a marriage bell, but if, on the contrary, he was cantankerous, the bridegroom knocked the 'old man' himself on the head with a club, and then he carried her off. Until a generation or two ago Irish heresses were frequently stolen and married by force with a little ceremony, saving the knocking on the head. The ancient Swedish warriors refused on this point, waiting until the bridegroom, eluding the watchful eyes of the girl's father, the amorous warrior slipped in, knocked the bridegroom over, and married the girl himself. To prevent such mishaps the bridegroom was escorted with his "best men," arm'd with spears, and the bridegroom was to be kept from kicking and scratching her husband.  
 In the days of feudalism in France and England, as well known to all students of the social history of those times, the wishes of the girl of very high birth were rarely consulted in matters of marriage. The girl was betrothed to a man of very high birth the other sex forced as badly, betrothments being made in infancy and the marriages being forced at an early age. Traces of the practice still exist in royal and "high life" circles, the girl in most cases being sold to the chosen bride.  
 To conclude this hasty notice of the different ways in which "Love's young affections" were not allowed to be developed in different countries and ages, we give a couple of extracts from English and American records that will make Elder Pratt's "Love's young affections" good will in the "law" of the Colony of Massachusetts, Plymouth, under date of 1638, is the following: "If any man shall make any motion of marriage to any man's daughter, or may be servant, without having first obtained the consent of the father, or of the mother, or of the grandfather, or of the grandmother, he shall be punished either by fine or corporal punishment, or both, at the discretion of the bench, and according to the nature of the offence." But as a salve to the wounds inflicted on the young Puritan, it was also enacted, "that if a motion of marriage be duly made to the master, and through any sinister or covetous desire, he will not consent thereto, then the cause to be made known to the magistrate, and if the magistrate shall deem it proper, as upon examination of the case shall appear most equal on both sides."  
 The other extract is from the town records of Dorchester, England, eight years later, and is as follows: "Whereas the said John Pratt:—The 12th of September, 1665, this day Alice Hill, upon examination is found to keep company with Philip Bartlett in unreasonable time, and said she will forsake him and keep company with the said John Pratt, to keep him company again without leave." The plucky Alice probably agreed with that statesman who declared "the world is governed too much."—*Exchange*.

**A literary class—builders; they are always finishing stories.**

Dangerous associates—those are "dressed to kill."

It does not follow that the moon has a dollar because it has four quarters.

Difficult work for a domestic—sweeping the horizon with the naked eye.

What is a man doing when he blows his own trumpet? Raising the wind.

Variety is the spice of life. So of a new paper. But neither should be auspice.

Talk of precious stones—the most valuable as well as the most useful stone in the world is the grind stone.

A man being dissatisfied with the bill of an expressman, was allowed to express his feeling without charge.

The Charleston Courier says a young lady at that place has just celebrated her wooden wedding by marrying a blockhead.

You may outlaw the friend of truth, but truth remains; you may humble the poet, the artist, and the Christian, but you cannot defeat poetry, or art, or Christianity.

The memory of noble and useful acts wrought in strife, you like like coral islands—green and sunny amidst the melancholy ocean.

An eccentric but observant English traveler says that he has traveled three times round the globe and seen but two classes of people—men and women.

If others act the part of tempters, and thus put themselves in the place of the devil and do his work, do not you repeat the part of our first parents by yielding.

It is said that Jersey City has a "Temperance band," if this is the case, we do not see how any member can conscientiously "take a horn."

Humboldt was mistaken in saying that "no letters lose their vitality"—nearly every bread of promise case shows what extremely lively things old letters sometimes are.

Gardeners mind their peas, artists mind the cues, but churchwardens, instead of minding their p's and q's, very often give their attention to their pews and keys.

To know our sins thoroughly is certain to render us gentle in our judgement of others and severe toward themselves. The one who are forever seeing and censuring faults in others and acknowledging none in themselves show that they have not mastered, as yet, the rudiments of true christianian education.

A poor fellow was brought before one of the police justices recently, charged with being intoxicated. "Well, why did you get drunk?" "There was no reply, uttered in a bit of a cough, was that of a drunken man; "what did you give license for?"

Poultry never does well in a damp place. Where the barn cellar is mostly above ground is open to the south, and is warm in winter, makes good poultry house. But it ought to be "rooney," and some portion of it always clear of weeds and rubbish.

There is success in poultry raising a warren of chickens, and plentiful feeding a variety of food.

A spanky landlady lately took a fearful revenge on a customer who had scolded her. She left his shirt bosoms and cuffs limp as cobwebs and starched the lower extremities till they resembled cardboard.

"Sir," said an astonished landlady to a traveler who had just sent his cup forward for the seventh time, "you must be very fond of coffee." "Yes, indeed," the traveler replied, "or I never should have drank so much water to get a little."

The story of the woman who has not spoken to her husband for twenty years, who has been going the rounds of the papers of late, has just received a satisfactory explanation. The woman has not had a husband for twenty years.

A Kansas girl was standing, hand in hand with her lover, watching the incoming of the first train on a new railroad. The locomotive was a new one, and the girl was the first to see the whistle blew as the engine was stopping, the girl burst out with the exclamation, "What a!" she came plumb in afore she beliered!"

A visitor to a distinguished Chinese physician in California got this matter-of-fact counsel: "If you want too much dance, too much eat (with a drink or two), too much foot round (in a loud voice). If you dance you can get better, too much fooling round no good. Good bye." Let us have some more Chinese doctoring.

A colored family by the name of Jones settled in a Lake Erie town early in the war, at as children were born to them they adopted that name. The first child was named after the first vessel that came in port after it was born. The census-taker reports their names as "White Eagle," "Polly," "Fay Cooke," "Tempest," and "Glad Tidings."

A QUAKER maiden of Indiana, who had reached the age of thirty, accepted a matrimonial offer from a man who belonged to the "Free love" party, and who had no religion, and no welding. As usual, a delegation of Friends waited on her, and remonstrated with her for marrying out of meeting. The bride-elect heard the visitors patiently, and said: "Look you, I have been waiting just sixty years for the meeting to marry me, and if the meeting don't want me to marry out of it, why don't the meeting bring along its boys?"

**Wesley's Preaching.**

"It was, I believe, in October, 1770, and not long before his death, that I heard John Wesley in the great round meeting-house at Colchester. He stood in a wide pulpit, and on each side stood a minister, and the two held him up. He was dressed in a simple, but his feeble voice was hardly audible. But his reverend countenance, especially his long white locks, formed a picture never to be forgotten. There was a vast crowd of lords and admirals and great church men, and the meeting-house pantomime went to the breeze, and I never saw anything comparable to it in after life."—P. 19. This incident was never forgotten by Robinson. He often related it at his own table, with the same details. He said that Wesley revered, that the people stood in double lines to see him pass through the street on his way to the chapel. In a letter written at the time to one of his brothers, he gave the following particulars of the same occurrence: "At another time, and knowing the man should almost have ridiculed his figure. I saw from it now. I look upon him with a respect bordering on enthusiasm. After the people had sung one verse of a hymn, he rose and said: 'I have a great pleasure in being confined to you have not lost your singing. Neither men nor women—you have not lost a single note. And I hope that by the assistance of that same God who enables you to sing well, you may do all other things well.' A universal 'Amen' followed. After the hymn was finished, he said: 'I have of his discourse he finished by a kind of prayer, a momentary wish, as it were, not consisting of more than three or four words, which were always followed by a universal buzz. His discourse was so full of light and truth, that I have never after the last prayer he rose up and addressed the people upon liberality and sentiment, and spoke much against refusing to join any congregation on account of the difference of opinion. He said: 'If they will not be so righteous, and keep his commandments, we have nothing to object to.'—Henry Crabbe Robinson.

**NICKNAMES.**—I have no patience with the custom. It's bad in every text. When confined to giggling school girls and the officers of young ladies' literary societies; but when it is adopted by professional women, and even invaded the sacred desk—when we read of Miss Nettie Stone, with her Rev. and Hon. Judge and Hon. Cots, it is time to protest. What should we think of like little intellectual among men? How could it strike us to see the announcement of a new work by Tommie Carlyle? or to read the synopsis of an able speech by Johnny Bright or at an adjournment of "The Life and Times of George Washington?" I believe in Woman's Rights, and one of the very first I would have them insist upon is the right to exercise a little plain common sense, and to be called by the names of men, and not then when they were babies.—Fanny Fern.

An old Indian, who had witnessed the effects of whisky for many years, said a barrel labelled with whisky contained a thousand songs and fifty fights.

# PROSPECTUS

## THE NEW NATIONAL ERA.

**FREDERICK DOUGLASS, Editor.**

The NEW NATIONAL ERA will partake of a twofold nature—that of an Advocate and an Educator. As an Advocate, it will assert and maintain every right pertaining to the American citizen, independent of race, color, or accident of birth; it will demand the recognition of these rights wherever the Constitution extends or the territorial ensign waves. As an Educator, its columns will be an especial medium for the effective diffusion of right principles and much-needed instruction, and for the inculcation of those habits of industry, economy, and self-reliance which conduce to independent manhood, and give vitality and energy to free government, insuring in return blessings to the governed.

While the editors of the NEW NATIONAL ERA are colored men, and the contributors will be mainly colored, yet the columns will be open for the discussion of all questions of vital importance to the country by any of its citizens. Communications suitable for publication in these columns are solicited from our friends in all parts of the country, especially in the Southern States.

### THE POLITICAL DEPARTMENT.

Upon all questions involving the special interests of the colored American citizen, the simple rule of equal justice for all men will govern the policy of the NEW NATIONAL ERA. It will demand the recognition of no right for one citizen which it will not freely accord to every other. It will oppose any attempt to confer privileges upon a class, that are withheld from the humblest citizen in the land. It will demand for every citizen equality before the law, and full protection of person and property in every State and Territory of the National Union.

The NEW NATIONAL ERA will take high ground upon all public questions, and labor to inspire a oneness of purpose and encourage united action, especially among the newly enfranchised people of the Reconstructed States. Remembering the past history of the Republican party and recognizing what it has done for the colored people of the nation, the NEW NATIONAL ERA will give its hearty support to that party without reserve. This pledge of fidelity to the Republican party is given under the conviction, and with the assurance, that in the future, as in the past, that party will be the steadfast and influential support of those principles of justice and liberty which have now become a part of the organic law of the land.

### THE EDUCATIONAL DEPARTMENT.

By education the people of a free Government such as ours is intended to be, are better qualified to discharge their duties to the State and to one another. The nation will ever find its surest safeguard in the intelligence of its voting masses, and the journal which would promote the highest good of government and people must lend its energies and its power to the work of educating that people. Especially is this agency of the press needed by that portion of the people, colored and white, who, either in slavery or under the ban of its blighting influences, have been deprived of the opportunities enjoyed by their more favored brethren of a free States.

The Freedmen's Bureau had under its charge during the past year, as shown by the last annual report, 114,623 colored pupils in the day schools, and 89,731 in the Sunday schools, employing 6,650 teachers. About 190,000 of these pupils were slaves at the commencement of the war. The educational department of this paper will contain matter prepared and selected with special reference to the capacities and needs of this large number of pupils and teachers, thereby making the NEW NATIONAL ERA a valuable auxiliary in the scheme of education.

### THE INDUSTRIAL DEPARTMENT.

The industrial interests of the colored people will claim and receive a large share of our attention. We adopt the following extracts from the address promulgated by the Colored Labor Convention held in this city in December last, indicating the views and policy of the NEW NATIONAL ERA on this subject:

"For our own good and the welfare of our country, all things pertaining to her material and moral well-being, we seek a better and broader opportunity to gain knowledge in the fields of agricultural, mechanical, commercial, artistic, and professional labor, and this knowledge we would energize, direct, and make more largely effective through the enlightening and sanctifying influence of education. Our motto are liberty and labor, enfranchisement and education. It is no small thing to have the hammer and the vote, the opportunity to work and to rise, a place on which to stand, and be and to do, we ask for ourselves and children as the means in the use of which, under God, we are to compass these achievements. We furnish the measure, the test, and justification of our claim to impartial treatment and fair dealing.

"That this end may be reached, we ask, first of all, that trades be opened to our children, and that they be given the benefit of a just and equitable system of apprenticeship; in the second place, that every day's labor be given its full and fair remuneration, and that the avenue of honest industry be closed against us, and thirdly, since we believe that the intelligence, the elevation, and happiness of all people depend on no small degree on the diversification of their industrial pursuits, we ask that we may work in the printing office, whether private or governmental, in the factory, the foundry, the workshop, upon the ship-board, in the canal, the river, the steamboat, in the warehouse, the store, wherever labor is to be done and an able and faithful workman is wanted, we conceive that we may claim a place without distinction as to our color or former condition, since all that can be demanded by the employer is ability, faithful performances of the contract made, and the employee reasonable treatment and the compensation of his labor. We are convinced that the spirit which in its proscriptive regulations denies us industrial opportunity and the fruits of honest toil, we rejoice in all those evidences of progressive growth which we see in other laboring classes, in the erection of factories and foundries in Maryland, Virginia, Kentucky, Missouri, Tennessee, Georgia, and Alabama, promising that our strong and labor-hardened hands, our intelligent powers, and the influences of education, and our purposes made doubly sacred by considerate treatment and the prospect of just compensation, shall all be given to the development of the industrial resources of our several States in the interest of our employers."

The NEW NATIONAL ERA will be made a desirable visitor for the family and the fireside, and we earnestly appeal to our friends everywhere to aid us by their subscriptions and their influence.

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